Some Old Manuscripts of the Holy Qur'an

Authors: Kazim Mudir Shanehchi
Translator: Mujahid Husayn

بسم الله الرحمن الرحیم

Some Old Manuscripts of the Holy Qur'an

:Writer

Kazim Mudir Shanehchi

:Published in print

Almas

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

Some Old Manuscripts of the Holy Qur'an

BOOK ID

Title: Some Old Manuscripts of the Holy Qur'an

Authors(s): Kazim Mudir Shanehchi

Translator(s): Mujahid Husayn

Category: Qur’anic Sciences

Journal: Vol.٨ No.۴

Topic Tags: Quran Compilation

Person Tags: Imam Ali

point

Language

English

Compilers of the Qur'an. The 'Uthmani Codices. The Codex of 'Ali. Codices of various .cities. Script of early manuscripts. Codices of the Imams

Some Old Manuscripts of the Holy Qur'an

point

This article appeared in the journal Mishkat (No ۴, Spring ۱۳۶۳ H. Sh.), published by Idareh-ye Umur-e Farhangi, an academic and research institution attached to Astaneh-ye Quds-a Radawi, that is, Imam Rida's Shrine at Mashhad. The author is a .well-known Iranian scholar

Undoubtedly, no other book has been the subject of discussion to the extent of the Qur'an, the number of treatises, books and exegeses written on which far exceeds those written about any other book. Although the Torah and the Gospel have been

translated into more languages, the Qur'an has a lead over other scriptures in respect of the variety of studies, the number of exegeses and the various aspects of it that .have since long been the topic of discussion and writing

Even in respect of the number of copies circulated the Qur'an has a lead over all other books. Muslims believe that a spiritual reward (thawab) lies in not only writing and reciting the Qur'an but even in looking at its sacred script. Accordingly, as we know, there have been Muslims who in their lifetime produced more than a hundred hand written copies of the Qur'an for the sake of thawab. Many others have bought hundreds

of copies of the scripture and donated them to mosques and shrines to be kept for .reading .by visitors

And-if we take into account the age-old Iranian custom of reading the Qur'an in majalis-e khatm where copies of it - usually in thirty, sixty or hundred and-twenty parts, each separately bound - are kept to be read by those attending, the total number of printed and hand-written copies reaches an amazingly large number. If to these is added the number of copies written by young pupils in the traditional schools (maktab khanah) in the course of their Qur'anic instruction, the-number would be a .truly stupendous one

The tradition of writing the Qur'an commenced from the time of the Noble Prophet (S) himself, who had assigned certain persons to write down and record the Qur'anic revelation as and when it came and was recited by him. They are known as kuttab al-wahy, Scribes of the Revelation. These were different from the secretaries who wrote letters, pacts and treaties for the Prophet (S) or wrote agreements and contracts between parties in his presence. (۱)۱۱

Compilers of the Qur'an

Ibn al-Nadim writes that from among the Companions of the Prophet (S) 'Ali ibn Abi Talib (A), Said ibn 'Ubayd ibn al-Numan, Abu al-Darda', Mu'adh ibn Jabal, 'Thabit ibn Zayd (۲) and 'Ubayd ibn Mu'awiyah ibn Zayd compiled the Qur'an during the Prophet's lifetime. (۳)۳

Al-Bukhari narrates from Anas ibn Malik that Ubayy ibn Ka'b, Mu'adh, Zayd ibn Thabit (and Abu Zayd had collected the Qur'an during the Prophet's era. (۴

p: ۲

Most of the Prophet's biographers have mentioned the names - more or less - of -۱ the scribes of the revelation. Dr. Ramyar in his Ta'rikh-e Qur'an, p. ۶۶, has mentioned the names of forty of them. Dr. Subhi al-Salih, in Mabahith fi 'ulum al-Qur'an, p. ۶۹, ascribes the maximum number of forty to Blachere.' Dr. Hujjati, in his Ta'rikh-e

Qur'an, p. ۲۰۳, mentions the names of these forty scribes. See Dr. Ramyar, op. cit., p. ۳۲۴ for the names and number of the scribes mentioned in different sources.

۲- This is what is mentioned in al-Fihrist, but it must be Zayd ibn Thabit. Similarly, it is Sa'd ibn 'Ubayd in more correct accounts. See al-'Isabah.

۳- Ibn al-Nad'im, al-Fihrist, Cairo: al-Maktabat al-Tijariyyah, p. ۴۷.

۴- Sahih al-Bukhari, "Kitab fadai'al-Qur'an", "bab al-qurra min ashab al-Nabi (S)."

In another narration he mentions the names of Abu al-Darda', Mu'adh ibn Jabal, Zayd ibn Thabit and Abu Zayd in this regard. (۱)۵

Al-Zarakshi narrates from al-Sha'bi that those who collected the Qur'an during the Prophet's lifetime were these six: Ubayy, Zayd, Mu'adh, Abu al-Darda', Sa'id ibn 'Ubayd and Abu Zayd, and lastly, Mujamma' ibn Jariyah, who had collected all the Qur'an except for two surahs. (۲)۶

Ibn al-Nadim describes the order of the surahs in the compilation of 'Abd Allah ibn Mas'ud and Ubayy ibn Ka'b, which shows that Ibn Mas'ud too had compiled the .Qur'an; (۳)or perhaps he did so after the Prophet's demise

In al-Tamhid, Abu Musa al-'Ash'ari and Miqdad ibn al-'Aswad are mentioned among the compilers of the Qur'an. It adds that before the standardization of the codices by the order of 'Uthman, the people of Kufah recited according to the compilation of Ibn Masud, the people of Basrah according to the codex of Abu Musa, the people of Damascus according to the codex of Miqdad, while the rest of Syrians recited according to the codex of Ubayy ibn Ka'b. (۴)۸

Ibn al-Nad'im, al-Ya'qubi and many Shi'i traditionists have mentioned the episode of the compilation of the Qur'an by 'Ali (A) after the Prophet's demise. The arrangement of the surahs in 'Ali's mushaf, as mentioned by al-Ya'qubi in his history, (۵) is different from those of Ibn Mas'ud and Ubayy ibn Ka'b, which have been described by Ibn al Nadim. (۶) There are minor differences also in the names of

---

۱- Sahih al-Bukhari, "Kitab fadai'al-Qur'an", "bab al-qurra min ashab al-Nabi (S)."

۲- Al-Zarakshi, al-Burhani, ed. 'Isa al-Babi al-Halabi, Cairo, i, ۲۴۱

۳- Al-Fihrist, ۴۵, ۴۶.

۴- Al-Tamhid, ۲, ۲۴۷.

۵- Ta'rikh-e Ya'qubi, (Persian trans.), ii, ۱۵.

۶- Al-Fihrist, ۴۵

(the surahs from the well-known and presently popular names. (1)

There is also a difference of sequence in the above-mentioned masahif. For instance, in Ibn Mas'ud's mushaf the Surat al-'Anfal is the twenty-fifth surah, while it is the ninth one in Ubayy ibn Ka'b's arrangement and the eighth one in the present compilation. And as we know, the present compilation is the one made by Zayd ibn Thabit at the .order of Abu Bakr, the first caliph

Zayd says, "Abu Bakr sent for me after the Battle of Yamamah, in which a large number of the Prophet's Companions and qurra' (reciters) of the Qur'an were killed. He told me, "'Umar, who is now here, says that qurra' of the Qur'an have been martyred at Yamamah. If a similar incident should recur, it is feared that a part of the Qur'an retained by them in their memories would be lost. Since you are an intelligent man and happen to be one of the scribes of the revelation and are trustworthy as well, I ask you to collect the Qur'an.' Accordingly, I collected the Qur'an from original recordings, and from the memories of men." (2)12

According to al-Ya'qubi twenty-five men from among the Quraysh and fifty from among the Ansar helped Zayd in this task, (3) among whom 'Abd Allah ibn al-Zubayr and 'Abd al-Rahman ibn al-Harith ibn Hisham were permanent members of the .committee

According to al-Tamhid, the work was started by Zayd ibn Thabit along with some other;, but later Ubayy ibn Ka'b

---

1- Such as Ta Sin Sulayman, Ashab al--Hajar, al-Taharah, and Alif Lam Mim Tanzil in Ubayy ibn Ka'b's mushaf and a1-Hawariyyun; al-Qiyamah and Inshaqqat in Ibn .Mas'ud's mushaf

2- Sahih al-Bukhari, "Kitab fada'il al-Qur'in," "bab jam'al-Qur'an"; Ibn al Athir, Kamil al-Tawarikh, as well as other works on history and biography. See also Ibn al-Nadim, .al-Fihrist, Persian. trans. 41

3- .Ta'rikh-a Ya'qubi, Persian trans., ii, 15

assumed responsibility for reading and Zayd for writing down. In any case, the Qur'an was compiled in this manner and the compiled text was deposited first with Abu Bakr and after him with 'Umar and was a source of reference for the people. After the death of 'Umar, this compilation remained in the possession of Hafsah until the year ۲۲/۶۴۲, when differences of reading appeared during the reign. of 'Uthman.

Thereupon, on the Caliph's order, the mushaf was taken from Hafsah for transcription, and from it Zayd ibn Thabit (who was the main scribe) prepared several copies with the help of 'Abd Allah ibn al-Zubayr, 'Abd al-Rahman ibn Hisham (both members of the original committee that compiled the Qur'an) and Said ibn al-'As. While the original was returned to Hafsah, one of the copies was kept with the Caliph at Madinah and the rest were sent to major Islamic cities. (۱) Thereafter, the handwritten compilations of the Qur'an were destroyed on the Caliph's order for the sake of eliminating differences among Muslims. (۲)۱۵

The compilation written during Abu Bakr's days remained with Hafsah until the reign of Marwan ibn al-Hakam. Marwan wanted to burn it also, but Hafsah refused to hand it over to him. He waited until her death and thereat destroyed that compilation also. (۳)۱۶

Thus the task of ensuring the uniformity of the Qur'an was carried out in the year ۲۲/۶۴۲, (۴) though 'Abd Allah ibn Mas'ud refused to hand over his compilation to 'Uthman, who wanted to

---

۱ - Sahih al-Bukhari; al-Suyuti's al -'Itqan; al-Zarakashi's al-Burhan, i, ۲۴۰; Ta'rikh al Ya'qubi, Najaf, ii, ۱۴۷; Subhi al-Salih, Mabahithfri'ulum al-Qur'an, ۷۸.

۲ - Sahih, al-Bukhari and al-Zarakshi's al-Burhan, i, ۲۳۶: وأمر بما سواهُ مِنّ القرءان فى كُل سحيفةٍ أو مُصحفٍ أن يُحرق.

۳- Al-Masahif ۲۴.

۴- Mabahith fi'ulum al-Qur'an, ۸th edition, ۸۲.

destroy it. (۱) Similarly, the compilation made by 'Ali ibn Abi Talib (A) was retained by .him and later preserved by his family

The 'Uthmani Codices

The copies of the Qur'an prepared by 'Uthman's order by the committee formed for this purpose, apart from the first copy which came to be known as the 'master copy' (al-mushaf al-imam), numbered, according to the different narrations, from four to nine. These were assigned to Kufah, Basrah, Makkah, Syria, Bahrayn, Yemen, Egypt, al-Jazirah and Madinah. (۲) Each of these copies of the Qur'an served as a referential authority for the people of the city, from which they made copies and to which they referred in event any difference in reading should arise among them. Also occasionally, in cases of difference between the masahif of the cities, the Qur'an at .Madinah (al-mushaf al-'imam) served as the final criterion

Uthman also despatched a qari along with each copy sent to the cities, so as to' demonstrate the correct reading to the people. Thus 'Abd Allah ibn Sa'ib in Makkah, Munirah ibn Shihab in Syria, Abu 'Abd Allah Salami in Kufah, 'Amir ibn 'Abd al-Qays (or 'Amir ibn 'Abd al-Rahman) in Basrah, and Zayd ibn Thabit in Madinah were responsible for qira'ah in the respective areas. (۳)۲۰

These masahif, which became famous as "'Uthmani Codices," remained intact for a long time. As Yaqut al-Hamawi (d. ۶۲۶/۱۲۲۸), writes in his Mu'jam al-buldan (۴) one of the 'Uthmani Codices existed in the grand mosque (jami') of Damascus. Ibn Fadl Allah al-'Umari (d. ۷۴۹/۱۳۴۸), the

---

۱- Al-Masahif ۱۵; Tarikh al-Ya'qubi, ii, ۱۴۷.

۲- Nine according to al-Ya'qubi, ii, ۱۴۷, five according to al-Suyuti in al-'Itqan, eight according to Ibn al-Jawzi; Subhi al-Salih in Mabahith fi 'ulum al Qur'an, ۸۴, mentions Abu 'Amr al-Dani's narration according to which they were four copies; he also mentions the tradition stating that they were seven.

۳- Mujaz 'alum al-Qur'an, ۱۶۶.

.Mu'jam al-buldan, Beirut, ii, ۴۶۹ -۴

author of Masalik al-'absar, also mentions the Damascan codex. Ibn Kathir (d. (۷۷۴/۱۳۷۲), who had seen it, describes it. (۱)

Ibn Battutah (d. ۷۷۸/۱۳۷۶) has recorded his observations as follows: In the eastern side of the hall of worship, facing the mihrib is a big repository where the Qur'an sent to Syria by Amir al-Mu'minin 'Uthman ibn 'Affan is preserved. This repository is opened to the public after the congregational prayer and the people throng to embrace it. It is at this place that parties to disputes take oath from defendants and debtors? (۲)۲۳

According to Kurd 'A۱i, (۳) this Qur'an existed in the mosque of Damascus until the .year ۱۳۱۰/۱۸۹۲, but that year it was destroyed in a fire at the mosque

However, Dr. Ramyar, without mentioning any source, writes: "It appears that fragments of the verses of the Qur'an attributed to the 'Uthmani script were taken by Amir Taymur Gorkani with him from Syria to Samarqand with the intention of having them placed at his tomb. This manuscript was later transferred to the library of the Imperial Institute of Archeology at Leningrad and in ۱۹۰۵ C.E. fifty copies of it were lithographed, of which twenty-five were gifted eminent figures from Islamic countries." (۴)۲۵

Ibn Battutah also mentions having seen in the mosque of Kufah another Qur'an ascribed to 'Uthman which bore traces of his blood. Al Nabulusi (d.۱۱۰۵/۱۶۹۳) has been quoted to the effect that in the mihrab of the ancient mosque in the fort of Hums there existed a copy

---

۱- From al-Tamhid, ۲۹۹ and Subhi al-Salih, op. cit, ۹۰.

۲- Safarnameh ibn-e.Battutah, Pers. trans. i, ۸۷.

۳- Khutat al-Sham, v, ۲۱۹.

۴- Ramyar, Tarikh-e Qur'an, ۱۰۶.

in the Kufic script bearing traces of blood. In the time of al-Nabulusi the people used to approach it during times of drought to pray for rain. (۱)۲۶

Several manuscripts pertaining to the 'Uthmani codices have existed in various cities, and as mentioned by some they were as many as sixteen. (۲) Even now some copies ascribed to 'Uthman (i.e. the Uthmani codices) exist in Egypt, Turkey and at Tashkand. :Their details are as follows

۱. The Egyptian Codex of the Qur'an is kept at the repository at al-Mashhad al-Husayni at Cairo. Written in the old Kufic script,, it is a big and voluminous size.

۲. The Turkish Codex is the one which was at Mosul at first and was subsequently plundered by the invading Tatars. Eventually it was returned to Istanbul, the Ottoman capital. At present it is kept at al. 'Amanah collection, with the serial number one. Its microfilm is present at Ma'had al-Makhtutat al.'Arabiyyah, Cairo, under serial number ۱۹.

۳. The Tashkand Codex is commonly believed to have been brought from Syria to Uzbekistan by Taymur as part of his booty, and in accordance with his will was kept at his tomb at Samarqand. Later it was transferred to Petrograd (the present Leningrad), the capital of the Russian Empire. After the October Revolution it was returned on the orders of Lenin to Tashkand where it still exists. A brief account of this copy's transfer has been mentioned briefly in Dr. Ramyar's Ta'rikh 'al Qur'an, (۳) and apparently its source is

p: ۸

---

۱ - - Ramyar from Goldziher's Madhahib al-tafsir al-'Islami, from Nabulusi's Kitab al-haqiqah wa al-majaz, MS. at Leipzig.

۲- ۴۶۶ ,Casanova, as quoted in Rimyar, op. cit.

۳- ۱۰۶ ,Ramyar, Ta'rikh-e Qur'an.

the popular belief. Dr. Subhi a١-Salih states in this regard: "Some researchers opine that this copy, remained for a period of time at the Leningrad Imperial Museum (before being transferred to Uzbekistan". (١)

Then in the footnote he refers the reader, for details to the tenth volume of Chavin's, Bibliographie des ourages Arabes ou relatifs aux Arabes, Liege, p. ۴۵-۵۶. He adds that other researchers believe that this codex remained safe at the grand mosque of Damascus until ۱۳۱۰/۱۸۹۲ when it was destroyed by fire. (۲)۳۰

We know that Taymur conquered Damascus in the year ۸۰۳/۱۴۰۰ and in the same year his army conquered the city pillaging it and setting it on fire. Although Taymur had ordered that the grand mosque should not be touched, its wooden roof caught fire and its eastern minaret was totally destroyed, though the 'Arus minaret (about which the Prophet S had reportedly foretold) remained intact. (۳)۳۱

Accordingly, it is probable that before the mosque of Damascus caught fire, Taymur had the Qur'an transferred to his own camp and had later on taken it to his capital Samarqand. If this has not happened, it is unlikely that the codex has survived the devastating, fire that consumed Damascus and its mosque.

As to the story of its existence until ۱۳۱۰ at Damascus, as quoted by Dr. Subhi al-Salih from Khutat al-Sham, it is not improbable that after the end of Taymur's domination and the resumption of Mamluk rule over Syria, the Uthmani Qur'an of Hums, which al-Nabulusi reported to

---

۱- Mabahith fi 'ulum al-Qur'an, ۸۸.

۲- Ibid., as quoted from Khutat al-Sham, v, ۲۷۹.

۳- Rawdat al-safa, vi, ۳۷۲.

exist at the old citadel mosque in, Hums, was transferred to Damascus. Hums had remained un-attacked by Taymur's forces in ۸۰۳/۱۴۰۰ because it accepted his (suzerainty and paid tribute. (۱

As per this probability, the Damascan codex, after many a change of place, has finally come to remain at Tashkand, and the Hums codex, after being transferred to Damascus after the ۱۱th/۱۷th century, was destroyed by fire at the mosque in the year .۱۳۱۰/۱۸۹۲

However, this writer was told by the Director of the Islamic Centre of Uzbekistan at Tashkand that the aforesaid codex is kept under lock and key by the governor of Tashkand. But a photographic copy of it, of the same size as the original (۶۵x۵۰), is .kept at the Islamic Centre for display for visitors

(The Codex of 'Ali (A

The first person to start the collection of the Qur'an after the demise of the Prophet (S) was 'Ali ibn Abi Talib (A). He did so in accordance with the instructions and testament of the Prophet (S). (۲) He arranged the verses chronologically and .mentioned their context and place of revelation

Ibn al-Nadim writes: "After the demise of the Prophet (S) 'Ali (A) vowed not to leave his home until he had collected the Qur'an. He remained at home for three days and collected the Qur'an. He was the first one to have compiled the Qur'an from memory; this compilation remained in the custody of the family of Ja'far". (۳)۳۴

It is inferred from the observations of Ibn al-Nadim that 'Ali (A) had already memorized

---

۱- Ibid., vi, ۳۶۴.

۲- Ta'rikh al-Ya'qubi, ii, ۱۱۳; Tafsir al-Qummi, ۷۴۵; Ibn al-Nadim, al-Fihrist, Pers. trans,

۳- Ibn al-Nadim's al-Fihrist, Pers. trans., ۴۷.

the Qur'an before the demise of the Prophet (S) and after his (S) demise he retrieved it from his memory and compiled it. Perhaps he had already written parts of it, because even a highly skilled scribe cannot write the entire Qur'an in three days from .memory or copy it from another copy

Since there is no evidence that 'Ali (A) copied the Qur'an from another copy, it follows that he had previously written the Qur'an as and when it was revealed in that order, and since the Prophet (S) was aware of 'Ali's (A) work and his writing of the Qur'an, he (S) instructed him (A) to collect and compile the same, so that it was safeguarded from .destruction and tahrif like the revealed scriptures of the past

Ibn al-Juzzi in at-Tashil and al-Zarakshi in al -Burhan (۱) observe That during the time of the Holy Prophet (S) the Qur'an was scattered In the form of suhuf, loose pages and in the memories of the Companions. Some of them, like 'Uthman and 'Ali (A), even used to recite it in presence of the Holy Prophet (S). Al-Shaykh al-Mufid cites the statement in his tract, Ajwibat al-masa'il al-Sarawiyyah. (۲)۳۶

From the foregoing account that 'Ali (A) collected and compiled the Qur'anic text in the order of its revelation, it is inferred that the 'short surahs, which are generally Meccan, were placed at the beginning "of the Qur'an, followed by the longer ones revealed at Madinah. Further, the context of revelation of the

---

۱- Ibn Juzayy, al-Tashil fi'ulum al-tanzil, Beirut, ۴; al-Zarakshi, al-Burhan fi Ulum al-Qur'an, i, ۲۴۲, ۲۳۸.

۲- As quoted by al-Tamhid from al-Majlisi's Bihar al-'anwar.

.verses was also mentioned and the nasikh and mansukh verses were also specified

Al-Ya'qubi in his Ta'rikh (Najaf, ii, ١١٣) mentions the order of the surahs as arranged by 'Ali (A). Ibn al-Nadim, while discussing 'Ali's (A) codex in al-Fihrist, (١) had left some empty space but apparently could' not record the order of the surahs from the codex written by 'Ali (A) which he had seen. This is in itself an evidence that the surahs were .(arranged differently by 'Ali (A

(Codices Attributed to 'Ali (A

The codex compiled by 'Ali (A) existed until the time of Ibn al Nad'im, i.e. the last decades of the ۴th/١٠th century." As mentioned in al Fihrist, he saw this codex in the possession of Abu Ya'la Hamzah al-Hasani and it remained as a legacy in the family of al-'Imam al Hasan (A). (٢) Probably, the aforementioned person is al-Sharif Abu Ya'la - Hamzah ibn Zayd ibn al-Husayn al-Hasani al-'Aftasi who was a disciple of al-Sayyid (al-Murtada. (٣

Considering that al-Fihrist was written in the year ٣٧٧/٩٨٧ and al-Sayyid al-Murtada was probably born in ٣۵۵/٩۶۶, Abu Ya'la's meeting with Ibn al-Nadim must have preceded his discipleship of al Sayyid al Murtada for it is unlikely that Abu Ya'la may .have become the Sayyid's pupil before the latter had reached the age of ٢٢ years

The Egyptian Codex

Al-Maqrizi (d. ٨۴۵/١۴۴١) mentions in Khutat Misr (۴) a Qur'an written by 'Ali (A) that existed in the library of the Fatimid caliphs in Cairo. This codex was initially safeguarded in a silver chest in the ancient

---

.He wrote al-Fihrist in ٣٧٧ H -١

.Al-Fihrist, Pers. trans. ۴٧ -٢

.See Riyad al-'Ulama, v, ۵٣٣ -٣

.Al-Maqrizi, al Mawaiz wa al-'i'tibar bi dhikr al-khtitat wa al-'athar, ii, ٢۵٢ -۴

grand mosque (al-Jami' al-'Atiq) of Egypt when Ma'mun Bata'ihi, a minister of the Fatimid caliph Amir Billah, ordered a golden chest to be made for it. (۱)

Presently a Qur'an attributed to 'Ali (A) exists in the collection at the shrine of al-Husayn (A) at Cairo. It is not unlikely that it is the same one which existed at the ancient grand Mosque of Egypt and and was later transfered from there.

The Najaf Codex

Sayyid Jamal al-Din al-Dawudi al-Hasani, known as Ibn 'Inabah (d. ۸۲۵/۱۴۲۲) - mentions in 'Umdat al-talib a Qur'an which existed in the collection at 'Ali's shrine at Najaf. He also mentions another Qur'an written, by 'Ali (A) which he had seen at the shrine of 'Ubayd Allah ibn 'Ali. Any connection between these two Qur'ans and their link with the'one in Egypt requires further investigation.

Even today there exists a Qur'an in the collection at 'Ali's shrine at Najaf (۲) which some scholars believe to be the one mentioned by the author of Umdat al-talib. It is possible that the codex at the tomb of 'Ubayd Allah ibn Ali might have comprised some parts of the one at Najaf.

Sayyid Ahmad al-Husayni al-'Ashkawari in Fihrist khizanat al rawdat al-Haydariyyah, quoting Mawsu'at al-'atabat al-muqaddasah (chapter on Najaf), writes that in the year ۷۵۵/۱۳۵۴ the shrine of 'Ali (A) was affected by fire in which many rare possessions of the collection were lost including the Qur'an written by 'Ali (A) in three volumes.

On the margin of the manuscript of 'Umdat al-talib present at

---

۱- See the article of this author regarding Islamic libraries, Nameh-ye Astane Quds, Nos. ۲۲, ۲۳.

۲- See Fihrist Makhtutat al-Rawdat al-Haydariyyah, ۱۴.

the library of Astanah-a Quds-e Radawi, there are useful notes written by a librarian of Nassabah named Husayn, which include a description about the Najaf codex. The relevant note says: "The codex seen by al Sayyid al-Naqib (i.e. Ibn 'Inabah al-Hasani Nassabah, author of 'Umdat al-talib) at Najaf, still exists in the collection at Najaf. However, a considerable part of it was burnt and only one volume remained, and that too without the marginal notes since all the margins along with a part of the text were destroyed in the fire. " (۱)۴۳

The Codex at al-'Imam al-Rida's Shrine

Apart from the Qur'an kept on the sarcophagus (dari') at the tomb of 'Ali (A) at Najaf, two more Qur'anic codices exist in the collection at al-'Imam al-Rida's shrine at Mashhad that are attributed to Imam 'Ali (A). The first bears the number ۶ and is kept at the library. It is written in Kufic script on deerskin with the note: "Katabahu 'Ali ibn ".Abi Talib

On the first page there is a dedication by Shah 'Abbas, the Safawid monarch, in the writing of al-Shaykh al-Bahai and with his signature with the date ۱۰۰۸ H. There, al-Shaykh al-Bahai mentions it as having been written by 'Ali (A). This Qur'an in ۶۸ folios contains a part of the scripture from Surat Hud to the end of Surat al-Kahf. (۲)۴۴

The second Qur'an bears the number ۱. Parts of its margins are gone and verses are missing from in between. For instance, between Folios ۳۳ and ۳۴ nearly ۷۹ verses are

---

۱- The last part is based on the information provided by my earned friend Hujjat al-.('Islam Hajj Sayyid Musa Zanjani (Shabbiri

۲- Rahname-ye Ganjineh-ye Qur'an, ۳.

missing. This Qur'an has been been written on deerskin and has ۳۴۱ folios comprising the whole Qur'an. It was endowed by Shah 'Abbas in the year ۱۰۰۹/۱۶۰۰ to the shrine. :We quote below the endowment deed written in al-Shaykh al-Bahai's hand

اين كلام مجيد كه به خط شريف حضرت امير المؤمنين وسيد الوصيّين اسد الله الغالب وإمام أهل المشارق والمغارب ، مَظهر العجائب ومُظهر الغرائب ، أمير المؤمنين على بن أبى طالب عليه السلام است ، وقف نمود برروضه مقسه منّوره مطهره عرش مرتبه رضيّه رضويه ، على ساكنها ألف ألف صلوه وسلام وتحيه ، بادشاه اسلام بناه ، ظلل الله خاك استانه خير البشر ، مروج مذهب حق ائمه اثنى عشر ، غلام باخلاص أمير المؤمنين حيدر ، شاه عباس الحسينى الموسوى الصفوى ، بهادرخان ، خلّد الله تعالى ملكه وسلطانه ، وافاض على العالمين برّه وعدله واحسانه ، أمين رب العالمين. حرره تراب عتبه الرضا عليه السلام ، أقل العباد بهاء الدين محمد الخادم سنه ۱۰۰۹.

This Glorious Qur'an written by the Amir al Mu'minin, Sayyid al Wasiyyin, Asad Allah al-Ghalib, Imam ahl al-mashariq wa al-magharib, Mazhar al'aja'ib wa Muzhir al-ghara'ib, Amir al-Mu'minin 'Ali ibn Abi Talib (A) has been endowed to the sacred, luminous, immaculate, compeer to the Throne, and blessed shrine of Rida, on whose dweller be thousands and thousands of salutations and benedictions, by the shadow of God, the dust of the threshold of the Best of Mankind (i.e. the Prophet), the disseminator of the righteous faith of the Twelve Imams (A), the sincere slave of Amir

al-Mu'minin Haydar, Shah 'Abbas al-Husayni al-Musawi al-Safawi Bahidur Khan, may God immortalize his kingdom and authority and bestow his kindness, justice and goodness upon mankind. Amin Rabb al-'Alamin. Written by the dust of the Shrine of al-Rida - peace be upon him - the humblest of creatures, Baha' al-Din Muhammad in .the year ۱۰۰۹

The Codex at Topkapu Sarayi Collection

Two more codices exist in Turkey which are attributed to 'Ali (A). Both of them are kept at al-'Amanah Library (which is presently a part of the Topkapu Sarayi library). The first codex bears the al-'Aminah library number (no. ۲). Its microfilm, numbered ۱۸, is kept at Ma'had al-Makhtutat al-'Arabiyyah, Cairo. The second codex bears the number ۲۹ and its microfilm, numbered ۱۴, is kept at Ma'had al Makhtutat al 'Arabiyyah, Cairo. (۱) (۲)۴۶

* * *

.It is appropriate here to consider the following points

The handwriting of the codices attributed to 'Ali (A) shows mastery, harmony and .۱ elegance, while in the first half of the first century Arabic writing (the Kufic script) had not yet developed that finesse and harmony and was consequently not very elegant. Therefore, how, is it possible to ascribe these codices to 'Ali (A) whose martyrdom ?occurred in the year ۴۰/۶۶۰

Considering that 'Ali (A) had many engagements, is it possible that he might have .۲ ?written several copies of the Qur'an

According to the traditions, 'Ali's (A) codex was compiled in a chronological order and .۳ mentioned the context of the revelation of various verses, while these codices follow .the customary order

However the above-mentioned

.List of the microfilms of Ma'had al-Makhtutat -١

Probably a mushaf attributed to 'Ali (A) also exists at the Shiraz Museum, but since I -٢ do not have a precise knowledge of it I refrain from mentioning it. Another Qur'an attributed to 'Ali (A) exists at the Library of San'a', Yemen, about which I came to know .through my learned friend Sayyid Ahmad Ashkawari

doubts concerning the authenticity of the attribution of the above codices can be :answered as follows

There is no doubt that 'Ali (A) compiled the Qur'an in the chronological order, (١) but it .is not unlikely that he might have subsequently written it in the customary order

As to the numerous preoccupations of 'Ali (A), there is no doubt that after the demise of the Holy Prophet (S) he was one of the central figures of Madinah and an authority on issues confronting the Muslims, especially judicial issues. But since he did not directly intervene in these affairs and did not participate personally in the wars, it is not improbable that during that period in times of leisure he may have applied himself to copying the Qur'an, especially when we consider that at that time there were few copies of the Qur'an and any addition to those available was conducive to its preservation. In such a situation it was a duty for anyone having this ability to apply .himself to this task

As to the beauty and harmony of the, script of these codices, which create an impression of un-likeliness of their belonging to the era of the beginnings of the Kufic script, it can be explained by the fact that 'Ali (A) was one of the masters of calligraphy in his time. 'Ali (A) is reported to have taught calligraphy to his secretary 'Ubayd Allah ibn Abi Rafi. (٢) It is reported that an accomplished scribe was writing the Qur'an, 'Ali ((A

١- See al-Tamhid, i, ٢٢۶.

٢- Ali (A) in the Nahj al-balaghah, "Hikam," is reported as having said to his scribe 'Ubayd Allah ibn Abi Rafi'; ألفِ دواتَك واطلِ جلفه قلمِك ، وفرِّج بين السُّطورِ ، قرمط بينَ الحُروفِ ، قال ذلِك أجدر بِصاحهِ الخطِّ.

admired his writing as he examined it, though he disapproved of his use of diminutive (writing for the Qur'an. (١)

In Ibn al-Nadim's al-Fihrist there is a reference to Khalid ibn Abi al-Hayyaj, a companion of 'Ali (A), as one of master calligraphists of the Qur'an. (٢) Khalid was employed after 'Ali's martyrdom by the chamberlain of Walid ibn 'Abd al-Malik for making copies of the scripture and for writing poems and traditions for him. It was he who wrote the inscription in gold of the qiblah of the Prophet's Mosque, which runs from Surat al-Shams to the end of the Qur'an. (٣) Despite all this, the authenticity of the attribution of each these codices to 'Ali (A) is a matter that requires a separate .study

Script of Early Qur'anic Manuscripts

Doubtlessly the script of the Qur'an in the times of the Prophet (S), the Sahabah and the Tabi'un, was the Kufic script: This script, which is a variation of the Hiran script (belonging to the city of al Hirah came to the Hijaz from Iraq about the time of the outset of the Prophet's (S) ministry and the companions of the Prophet (S) learnt to .read and write it during his lifetime

According to some the Kufic script has its origin in the Nabataean scriptr (٤) Some others say that it evolved from the Syrian script (۵) because both in the Kufic and Syrian scripts the alif is not written when it occurs in the middle of a word. For instance, the words کتاب, رحمان and اسماعیل

١- I do not remember where I read about this episode.

٢- Ibn al-Nadim's al-Fihrist, Pers. trans. ٧١.

٣- Al-Tamhid, i, ٣۵۵.

۴- The Kufic and Naskhi scripts were derived from the Nabataean and Syriac alphabets nearly a century before the Hijrah (Da'irat al-ma'arif musahib, i, ٩٠٨).

۵- Ramyar, Tarikh-e Qur'an, ١١٧.

.اسمعیل and کتب ، رحمن are written as

However, a style of writing other than the Kufic existed in Hijaz at the time of the Prophet (S). This was the Nabataean script from which the Nakshi style evolved later. The Nabataean script being easier, was commonly used except by the people of Arabia. (۱)۵۴

Malik al-Shu'ara' Bahar observes in Sabkshinasi that from that which can be gathered from the bulk of traditions is that the Islamic script, from the very beginning, was the Nabataean script, which was called al-Naskhi and al-Darij. The Arab had taken it .directly from the late Nabataean script

The Nabataean script had come to the Hijaz from Huran (an ancient Syrian town), but, as mentioned earlier, the Qur'an was usually written in the Kufic script and the practice lasted for several centuries. Some even claimed that writing the Qur'an in any script other than the Kufic was improper because the Qur'an was written in Kufic script in the times of the Prophet (S) and his companions. They considered any change of script to amount to bid'ah. (۲)۵۵

Evidently there is no justification for the aforesaid argument, because the medium of recording in those days was exclusively limited to this script. Further if we extend this logic, the use of paper and print, which did not exist at that time, should also be prohibited. Incidentally, the scholars of the Ottoman Empire had proscribed for a long time the printing of the Qur'an (۳) in the vast regions under Ottoman rule

---

۱- Ibid.

۲- Al-Bayhaqi in Shu'ab al-iman as quoted in Ramyar's Ta'rikh-e Qur'an, ۱۴۱.

۳- Tarikh al-tiba'ah fi al-sharq.

although the process of printing had become prevalent in its domains. (١)٥٧

The Naskhi Script

With the development of sciences and arts in Islam, especially during the 'Abbasid period, the character of script also improved and reached its zenith. Rules were formulated for the art of calligraphy and masters emerged in this art. However, since the Naskhi script was simpler than the Kufic, the former received greater attention of both the calligraphers and the common people. A group of calligraphers devoted their attention to the refinement of the Naskhi script. To it belonged Ibn Muqlah - .(Muhammad ibn 'Ali ibn Husayn ibn Muqlah (٢٧٢-٣٢٨/٨٨٥-٩٣٩

Some even believe him to be the inventor-of the Naskhi script, though this is not true. Like all other sciences, arts and crafts, script too evolved gradually towards excellence, and hence it is not possible to consider the writing of Ibn Muqlah the beginning of the Naskhi script (fortunately manuscripts attributed to him or resembling his writing still exist). (٢)٥٨

As a result of my study of the invaluable collection of Qur'anic manuscripts at Astanah-ye Quds-e Radawi and the Qur'ans preserved at Dar al-Kutub at Cairo, the Zahiriyyah Library at Damascus, the Library of Jama'at al-Qarwiyyin at Fas, and the library of Topkapu Museum, Istanbul, I have found that the Naskhi script was used even before Ibn Muqlah. This view is further affirmed by writings that preceded those :of Ibn Muqlah, whose samples can be found in the following books

.A١-Khatt al-'Arabi al-'Islami by Turki 'Atiyyah .١

.Atlas-e Khatt .٢

Intishar al-khatt al-'Arabi .٣

In the year ١١٢١ H. Arabic letters started to be used in print (Tarikh al-tiba'ahf i al- -١ .(sharq, ٢٥

۲ - Such as the mushaf of Herat Museum in Afghanistan. See al Khatt al Arabi al-'Islami, ۱۵۵ and al-Khattat al-Baghdadi, ۱۶.

.by Ustad 'Abd al-Fattah 'Ibadah

.Al-Khattat al-Baghdadi by Dr. Suhayl Anwar .۴

.Al-Khatt al-'Arabi wa adabuhu by Muhammad Tahir ibn 'Abd al-Qadir al-Makki .۵

Musawwir al-khatt al-'Arabi by Naji Zayn al-Din. (۱)۵۹ .۶

.(Ahwal wa athar-a khushnawisan by Mahdi Bayani (the section on Naskhi .۷

A perusal of these works would remove all doubts for the reader. Therefore, Ibn Muqlah only attempted to perfect the six styles (which includes the Naskhi) which were already prevalent two hundred years before him. (۲) A study of the aforementioned works and of the Qur'anic manuscripts in libraries and museums mentioned above leads us to conclude that the Naskhi script was derived from the .Kufic, not the Nabataean as claimed by some

Manuscripts Ascribed to the Imams, Sahabah and Tab'iun

Fortunately we have today some very ancient Qur'anic manuscripts which date back to the time of the Sahabah of the Prophet (S). Though the authenticity of the ascription of each one of them to its purported writer is not certain, to be sure there exist among them Qur'ans of the period of the Sahabah, a number of whom lived until the end of the ۱st/۷th century. (۳)۶۱

(Codices Attributed to al-'Imam al-Hasan (A

Among the codices attributed to some famous sahabah of the Prophet (S) - other than 'Uthman and 'Ali (A), which have been already discussed - are three codices ascribed to al-'Imam al-Hasan al-Mujtaba (A). The first one is kept in the Qur'anic collection of Astaneh e Quds-a Radawi. It bears the serial number ۱۲ and contains from the twenty third juz' to the twenty-fifth juz' of the Qur'an in ۱۲۲ folios of

---

In this work ۲۴۹ books, treatises and articles have been referred to and it has been -۱

illustrated with ۷۵۷ facsimiles of the works of eminent calligraphers. It was published .in ۱۳۸۸ at Baghdad

.Dairat al-ma'arif musahib -۲

The last surviving companion of the Prophet (S) was Abu al-Tufayl ('Amir ibn - ۳ Wathilah.), who died in ۱۱۰. The names of the last surviving Companions of the Prophet (S) in different countries have been mentioned in this writer's Ilm al-hadith, .۲۴

(deerskin. (۱

In Kufic script, it has inscribed on it the words: "al Hasan ibn 'Ali ibn Abi Talib" with the date ۴۱ H. On the first folio is a dedication (waqfnameh) by Shah 'Abbas Safawi and bearing the signature of al-Shaykh al-Bahai who attributes it to al-'Imam al-Hasan :(A), who is mentioned thus

به امام همام سبط الرسول...ابی محمد الحسن علیه الصلوه والسلام.

The second codex is the one placed upon the sarcophagus at the tomb of 'Ali (A) at Najaf. (۲) The third one, written on ten folios of deerskin, was seen by this writer in the library of Ustad Mahmud Farrukh Khurasani. Apparently, it is still in the possession of his family. It starts with the twelfth verse of Sura al Nisa' and ends at the seventh verse of Surat al-Tawbah. It bears the signatures of Hasan ibn 'Abbas, al-Safawi Bahadur Khan and Isma'il al-Musawi al-Hasani Bahadur Khan, indicating that they got (the blessed chance to view this manuscript (۳

It is not very unlikely that this third manuscript is a part of either the Qur'an at Astaneh-ye Quds-e Radawi or the one at Imam Ali's tomb, from which it might have been separated. Incidentally, it should be remembered that the Qur'an in the possession of Ustad Farrukh and his family does not contain more than ۱۰ leaves and it cannot comprise nearly six parts (juz') of the Qur'an, i.e. from the fourth to the tenth. Without doubt it consists of scattered leaves of the Qur'an attributed to

---

.Rahnama-ye Ganjineh-ye Qur'an -۱

.Fihrist makhtutat al-Rawdat al Haydariyyah, ۱۵ -۲

Husayn ibn 'AbbAs al-Hasani al Safawi Bahidur Khan had the honour of viewing this -۳ blessed and noble mushaf. "Isma'il al -Musawi al-Hasani al Safawi Bahadur Khan had the honour of viewing this blessed and noble mushaf on the ۲۷th of Rajab ۹... (the year has been lost as a result of the binding). Mr. Farrukh writes: "That which I know is that this Qur'an was in the library of the late Mirza Askari, the imam jumu'ah. My grandfather, Mirza Husayn Jawahiri, with the takhallus 'Asi, purchased it from the

heirs of Mirza 'Askari, and it reached me through my father Sayyid Ahmad Jawahiri, whose takhallus was Dana, as a legacy. It is presently in my possession. Hujjat al-'Islam Hajj Mirza 'Askari, the imam jumu'ah, was the uncle of the famous mujtahid and poet Hajj Sayyid Habib and the son of Hajj Mirza Hidiyat Allah, son of Sayyid Mahdi, the Shahid-a Thalith. The Shahidi family of Khurasin are his progeny. Sayyid Mahdi, the Shahid-a Thalith, was himself a descendant of Shah Ni'mat Allah Wali. He had come to Khurasan from Isfahan and was martyred."

.the Imam that were collected and bound without attention to sequence

(The Codex of al 'Imam al-Husayn (A

كتبه حسين بن It consists of ۴۱ folios of deerskin in the Kufic script with the inscription على the sixteenth juz' of the Qur'an starting from verse ۷۲ of Surat al-Kah f and ending with the last verse of Surat Ta Ha. (۱) Each of the pages of this pocket-size codex have .seven lines. Its serial number is ۱۴

The Codex of 'Aqabah ibn 'Amir

It was written in the Kufic script in ۵۲/۶۷۲ by 'Aqabah ibn 'Amir, a Companion of the Prophet (S) who lived in Damascus. He was appointed in ۴۴/۶۶۴ by Mu'awiyah ibn Abi Sufyan as the governor of Egypt where he died in ۵۸/۶۷۸. He used to recite the Qur'an in a good voice. (۲) In Taqrib al-tahdhib, his tenure in Egypt is mentioned as three year and it goes on to add that he was a faqih and a scholar. Al-Suyuti, in Husn al (muhadarah writes: He was an eloquent qari and a faqih among the sahabah. (۳

This Qur'an is kept at the al-'Amanah Library, Istanbul, with the serial number ۴۰. Its microfilm, numbered ۱۰, exists at Mahad al Makhtutat al-'Arabiyyah, Cairo. (۴)۶۸

The Codex of Khadij ibn Mu'awiyah

Another codex exists in the Maghribi script by Khadij ibn Mu'awiyah ibn Salamah al-'Ansari, who is definitely other than the father of Rafi' ibn Khadij, a Companion, because the grandfather of Rafi (the father of Khadij) is 'Adi and the father of this Khadij is Mu'awiyah. (۵) Khadij completed this codex in ۴۷/۶۶۷ at the city of Qayrawan for

---

.Rahnamaye Ganjineh-ye Quran, ۸-۱۳ -۱

.Al-Nawawi, Tahdhib al asmda, i, ۳۳۶ -۲

.Husn al-muhadarah, i, ۲۲۰ -۳

Al-'Amanah Library is presently a part of the big Topkapu Sarayi Library and is - ۴

.independently and separately maintained

Ibn Hajar al-'Asqalini, Taqrib al-Tahdhib -٥

Amir 'Aqabah ibn Nafi' al-Fahri. It is kept at the al-'Amariah Library, Istanbul, with the .number ۴۴. Its microfilm, numbered ۹, is at Ma'had al Makhtutat al 'Arabiyyah, Cairo

(The Codex of al 'Imam Zayn al 'Abidin (A

It is attributed to al-'Imam al Sajjad Zayn al Abidin 'Ali ibn al-Husayn (A) and is kept at the library of Astaneh-ye Quds-e Radawi, under the serial number ۱۵. Its deerskin folios of ۳۰x۲۰ cms size contain from verse ۱۸۰ of Surat al-Baqarah to the end of the Qur'an. Subsequently the original folios were bound and the margins were .illuminated

(The Codex of al Imam al-Sadiq (A

The codex attributed to Ja'far ibn Muhammad al-Sadiq (A) is kept at the al-'Amanah Library, Istanbul, and has been given the number ۳۹. Its microfilm bearing number ۱۱ is at the Ma'had al Makhtutat al-'Arabiyyah (۱)۷۰

(The Codex of al-'Imam Musa ibn Ja'far (A

The codex attributed to Musa ibn Ja'far (A) contains verses beginning from verse ۲۶۵ of Surat al-Baqarah and ending with verse ۸۴ of Surat Al 'Imran. It is written on medium octavo folios with each page comprising ۶ lines. It is kept at the library of al-'Imam al-Rida's shrine and bears the serial number ۲۰. It has been endowed to the sacred shrine by Shah 'Abbas Safawi. In earlier times the text and the margins of this .Qur'an written on parchment were pasted with a thick paper of the same colour

(The Codex of al-'Imam al-Rida (A

The codex attributed to al-'Imam al-Rid a (A) bears the number ۸۶ of the library of the Astaneh-ye Quds-e Radawi. It contains only a part of the Qur'an (۲) written on octavo size deerskin folios with each page

---

It would be very appropriate if the library of the Astinah-ye Quds-e Radawi obtains -۱ films and facsimiles of, this and other manuscripts which exist in foreign libraries for

displaying them to those interested in the relics of the Family of the Prophet (S) and the general public.

۲- Contains ,the Surahs al Nur, al-Qasas, al-'Ankabut, al-Rum, Luqman, al-Sajdah, al-'Ahzab, al-Mu'min, Fussilat, al-Jathiyah, al-Ahqaf, al-Waqi'ah and al- Hadid.

:containing ۱۶ lines. On the first page is written

قد تشرف بزياره هذا المُصحف الشريف المُبارک...الصَّفوى بهادُرخان.

In addition to the . جانشــين حســن حســين عليســت bears an, oval seal with the inscription" aforementioned codices, there are many other 'ancient codices in the Kufic script some of which even do not have such marks as the madd and shaddah, which came to be used in Qur'anic writing only later. Most of them have red dots in the place of the now usual diacritical marks (i'rab) because that was the mode of indicating 'vowels .before the use of i'rab

Most of them do not contain the name of the scribe and the date of completion, because most of their pages have been lost or have been scattered into several parts. Such manuscripts, which are present in large numbers in museums and libraries around the world, have been - according to the experts who date them - mostly written between the ۲nd/۸th and ۴th/۱۰th centuries when the Naskhi script had not yet replaced the Kufic script. Precious specimens of these manuscripts can be seen at the exquisite collection of the Astaneh-ye Quds-e Radawi, the Iran Bastan Museum, the museum of the shrine at Qumm, the library and museum of Shiraz and Kitabkhanehye .Waziri at Yazd, as well as several libraries abroad

Specimens in Kufic Pertaining to the ۲nd to ۴th Centuries

The codex numbered ۱۱ at the Astaneh-ye Quds-e Radawi is' one such specimen. It consists of ۱۳۳ folios of deerskin (۱) and dates back to the earlier part of the ۳rd/۹th century. Another

---

Considering that deerskin is white, delicate and has a low fat content, it was used -۱ for parchments, and the ancient manuscripts were accordingly termed "deerskin", although apparently lambskin, which was available in larger quantities,: has also the same qualities. 'Jafr' or 'jafr-e abyad' were also lambskin parchments on ۴ which sacred knowledge was recorded and were in the possession of the Ahl al Bayt. See

.under 'jafr' in Majma' al-bahrayn

such codex, which is apparently complete, is the one endowed by Shah 'Abbas and bears the number ۴۲ of the library of al 'Imam al-Rida's shrine. Its writing is attributed to the Infallible Imams (A). There is also a codex numbered ۳۱, in the shrine's library. It comprises ۵۴۵ octavo folios containing apparently the entire Qur'an and was written in the ۲nd/۸th or ۳rd/۹th century. Yet another codex written on parchment exists in the museum at Qumm and dates back to the ۲nd/۸th century. Then there is the Qur'an bearing number ۳۸ in al-'Imam al-Rida's shrine which belongs to the ۳rd/۹th century. There is also the codex at the National Library of Tunis which was written at Qayrawan in the ۳rd/۹th century. (۱)۷۳

The Old Dated Codices

As mentioned above, the Qur'anic codices of the early centuries, except those attributed to the Infallible Imams (A) and the two written by 'Aqabah ibn 'Amir and Khadij ibn Mu'awiyah, are without the names of their scribes and dates of their .writing

The most ancient dated Qur'anic codex, to the best of this writer's knowledge, is the one bearing number ۱۶۲ at the museum at Qumm and bears the date ۱۹۸ H. The script .is Kufic and the size khishti

Another codex is the one written by Ibn Muqlah (۲۷۲-۳۲۸/ ۸۸E- ۹۳۹) and present at the Herat Museum. (۲) Yet another codex written by 'Ali ibn Hilal, known as Ibn al-Bawwab .(d. ۴۲۳/۱۰۳۲) is dated ۳۹۱ H. and is kept at Chester Beatty Library, Dublin

There is a codex in the

.See its facsimile in Dr. Hujjati's Ta'rikh al-Qur'an, No. ۶۰ -۱

.See al-Khatt al-'Arabi al-'Islami, Turki'Atiyyah,۱۵۵; cf. al-Tamhid, ۳۵۸ -۲

treasury of the Astaneh-ye Quds-e Radawi which has been endowed by Abu al-Qasim Mansur ibn Abi al-Husayn Muhammad ibn Abi Mansur Kathir in the year ٣٩٣ H. Abu al-Qasim's place of birth is Herat and his grandfather, Ahmad, is from Qa'in. His father Abu al-Husayn Kathir was minister under the Samanids and al'Asma'i has eulogized him. Abu al-Qasim Mansur himself was a minister during the time of Sultan Mahmud al-Ghaznawi. According to a report of al-Bayhaqi, he was minister of defence (diwan-e ard) during the reign of Sultan Mas'ud who used to consult him about military matters. Later he became defence secretary (sahib-a diwan) of Khurasan. (١)٧٥

An incomplete codex written in ۴١٠ H. by 'Ali ibn Ahmad al Warraq for Hadinah, the nurse of al-Mu'izz ibn Badis al-Maghribi, is now in the museum at Tunis. (٢)٧۶

There is a codex in the collection at Imam 'Ali's shrine at Najaf written by 'Ali ibn Muhammad al-Muhaddith in ۴١٩ H. at Ray (٣) Another codex written in the Maghribi script in gold bears the date ۴٠٠ H. and is kept at the library of John Wilander, at Manchester, England. (۴)٧٨

There is also a codex at the Astaneh-ye Quds-e Radawi which Abu al-Barakat endowed to the shrine of al-Rida (A) in Ramadan ۴٢١ H. through Abu 'Ali Hawwulah. This Abu 'Ali Hawwulah, whose biographical accounts have been written by his contemporaries al-Tha'labi in Tatimmat al-Yat'imah and al-Bakharzi in Dumyat al-qasr was a learned Shi'ite minister of the Daylamites and served for a long time

---

١- Rahnama-ye Ganjineh-ye Qur'an, from Lughatnameh-ye Dehkhuda.

٢- Dr. Hujjati, Ta'rikh-e Qur'an, illustration no. ٧٩.

٣- Fihrist makhtutat al-Rawdat al-Haydariyyah, ١۴.

۴- See of Mustashriqun, ii, ۴۶۶.

as the diwan-a rasa'il of Majd al-Dawlah al-Daylami. On taking possession of Ray in the year ۴۲۰/۱۰۲۹, Sultan Mahmud Ghaznawi honoured Abu 'Ali and took him along with himself to Ghazni and made him a secretary. During the reign of Sultan Mas'ud he was once again made diwan-a rasa'il. He lived a long life. (۱)۷۹

An incomplete codex exists at the British Museum that was written in the Naskhi script by Abu al-Kazim Said ibn Ibrahim in ۴۲۷H. (۲) It was Gilded by Naji Ibn 'Abd Allah. There are two incomplete parts of the of the Qur'an in the library of al-'Azhar, Cairo, and at the end of the second state of completion given is ۴۶۵ H. (۳)۸۱

At the collection of Imam Ali's shrine at Najaf there is another gilded codex which was written and gilded in ۴۳۲ H. by Zayd ibn al Rida ibn Zayd al Alawi. (۴)۸۲

Recently, parts of an exquisite codex written and gilded by 'Uthman ibn Husayn al-Warraq and dated ۴۶۶ H. was dug out in the precincts of the shrine of al-'Imam al-Rida (A). Each of these parts has golden frontispiece. They are kept at the Qur'anic .collection of the Astanah-ye Quds-e Radawi

The foregoing are some of the dated codices pertaining to the early centuries. The undated codices or dated codices of the late ۵th century onwards are so numerous that their description would virtually take a voluminous work. If life and leisure provide the opportunity, we shall give a summary of the same in a

---

۱- - Rahnamaye Ganjineh-ye Qur'an, from the marginal notes of Rahat al-sudur, al-Naqd, and Ta'rikh-e Bayhaqi

۲- ۸۰ .Dr. Hujjati, Ta'rikh al-Qur'an, illustration no

۳- .This author's Yaddashtha-ye safar-e Misr

۴- ۱۵ ,Fihrist makhtutat al-Rawdat al-Haydariyyah.

.later article with the help of the Almighty, great are His bounties, insha 'Allah ta'ala

p: ٢٩

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor
Website: www.ghbook.ir
Email: Info@ghbook.ir
Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵
۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲
Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹
Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


Center of Computer
Researches
Ghaemiyeh
Isfahan
WWW
For Getting Other Professional Libraries,
refer to the Center Address Please:
www.Ghaemiyeh.com
www.Ghaemiyeh.net
www.Ghaemiyeh.org
www.Ghaemiyeh.ir
For Order, Connect us:
0913 2000 109